

THREE
P R A Y E R S : O N E 4
F O R T H E M O R N I N G ,
another for the Euening , the
third for a sicke Man.

Wherunto is annexed a godly Letter to a sicke
friend: and a comfortable speech of a Prea-
cher vpon his death bed. Anno. 1591.



Printed at London for Thomas Man, dwel-
ling in Pater Noster row at the signe of
the Talbot. 1592.

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западу восток

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THREE PRAIERS, ONE
for Morning, another for Euening:
the third for a sicke Man.

A Morning Prayer.

O Lord prepare our hearts to pray.

Humble God, giuer to them which want, Comforter to them which suffer, and forgiuer to them which repent: wee haue nothing to render thee but thine owne. If wee could giue thee our bodies and soules, they should bee saued by it: but thou wert neuer the richer for them. All is our duetie, and all of vs cannot performe it: therefore thy sonne died, and thy spirite descended, and thy Angels guide, and thy Ministers teach, to helpe the weakenes of men. Al things call vpon vs, to call vpon thee, and

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wee are prostrate before thee , before
wee know how to worship thee: euen
since we rose , wee haue tasted manie
of thy blessings, and thou hast begun
to serue vs, before wee begin to serue
thee. Why shouldest thou bestow thy
health and wealth, and rest, and libertie
vpon vs more then other? we can giue
no reason for it, but that thou art mer-
cifull. And if thou shouldest drawe all
backe againe, we haue nothing to say,
but that thou art iust. Our sinnes are so
greeuous and infinite, that we are fain
to saie with Iudas , *I haue sinned*: and
there stop, because we cannot reckon
them. All things serue thee , as they
did at first, onelie men are the sinners
in this world.

Our heart is a roote of corruption,
our eies are the eies of vanitie, our ears
are the eares offollie, our mouthes are
the mouthes of deceipt, our hands are
the hands of iniquitie, and euerie part
doth dishonour thee, which would be
glorified of thee . The vnderstanding
which

which was giuen vs to learne vertue, is apt nowe to apprehende nothing but sinne : the will which was giuen vs to affect righteousness, is apt nowe to loue nothing but wickednes.

The memorie which was giuen vs to remember good things, is apt nowe to keep nothing but euil things. There is no difference betweene vs and the wicked, wee haue doone more against thee this weeke, then wee haue doone for thee since wee were borne, and yet we haue not resolued to amende : but this is the course of our whole life, first we sinne, & then we praie thee to forgiue it, and then to our sinnes againe, as though wee came to thee for leaue to offend thee.

And that which should get pardon at thy hands for al the rest, that is, (our praier) is so full of toies and fancies, for want offaith and reuerence , that when we haue praied, we had need to praie againe that thou wouldest forgiue our praiers, because we think least

of thee when we pray vnto thee:what Father but thou,could suffer this contempt , and bee contemned still? Yet when we thinke vpon thy son , all our feare is turned into ioye , because his righteousnesse for vs, is more then our wickednesse against our selues . Settle our faith in thy beloued , & it sufficeth for all our iniquities , necessities, and infirmities.

Now Lord we go foorth to fight against the world, the flesh , and the deuill : and the weakest of our enemies, is stronger then we : therfore we come vnto thee, for thy holy spirite to take our part; that is,to change our minds, and wils , and affections , which wee haue corrupted , to remoue all the hindrances which lets vs to serue thee; & to direct all our thoughts, speeches, and actions,to thy glorie , as thou hast directed thy glorie vnto our saluation. Although we be sinners (O Lord) yet we are thine, and therfore we beseech thee to seperat our sins from vs,which would

would separate vs from thee , that wee
 maie be readie to euerie good , as wee
 are to euill. Teach vs to remember our
 sinnes , that thou maist forget them ,
 and let our sorrow heare , prevent the
 sorrow to come. WEE were made like
 thee, let not flesh and bloud turne the
 image of God to the image of Sathan ;
 our foes are thy foes , let not thine e-
 nemies preuaile against thee to take
 vs from thee ; but make thy word vnto
 vs , like the star which led vnto Christ :
 make thy benefits like the pillar which
 brought to the lande of promise : make
 thy crosse , like the messenger which
 compelled guests vnto the banquet ;
 that we may walke before men like ex-
 amples , and alwaie looke vpon thy
 son , how he would speake and do , be-
 fore we speake or do any thing .

Keepe vs in that feare of thy Mai-
 stie that wee maie make conscience of
 all that we do , and that we maie count
 no sinne small , but leauue our lying and
 swearing , and surfeiting , and coueting

and boasting, and flanting, and inordinate gaming, & wanton sporting, because they draw vs to other sinnes, & are forbidden as straightly as other. Let not our hearts at anie time bee so dazled, but that in all temptations, we maie discerne betweene good and euill, betweene right and wrong, betweene truthe and errour: and that we maie iudge of al things as they are, and not as they seeme to be: let our minds be alwaies so occupied, that wee may learne some thing of euerie thing, and vse all those creatures as meanes and helps prepared for vs to serue thee. Let our affections growe so towarde one another, that we may loue the as much for the prosperity of other, as if it were our owne: let our faith, and loue, and praier bee alwaie so readie to goe vnto thee for our helpe, that in sickenes wee may finde patience, in prison we maie finde ioy, in pouertie, we may find contentment, & in al troubles we may find hope. Turne all our ioices to the ioye of

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of the holy Ghost, and all our peace to
the peace of conscience , and all our
fears to the feare of sin , that we maie
loue righteousnes , with as great good
will as euer we loued wickednes : and
goe before other in thankfulnessesse to-
wards thee, as far as thou goest in mer-
cie towards vs before them , taking all
that thou sendest as a gift , and leauing
our pleasures before they leauue vs, that
our time to come , maie bee a repen-
tance of the time past, thinking alway
of the ioyes of heauen , the paines of
hell, our owne death, and the death of
thy sonne for vs.

Yet Lord let vs speake once againe
like Abraham, one thing more we will
beg at thy handes, our resolutions are
variable, and we cannot performe our
promises to thee: therefore settle vs in
a constant forme of obedience, that we
maie serue thee from this houre , with
those duties which the world , the de-
uell, and the flesh, would haue vs deser-
vntill the point of death.

Lord

Lord we are vnworthie to aske anie thing for our selues, yet thy fauor hath preferred vs to bee petitioners for other. Therefore wee beseech thee to heare vs for them , and them for vs, and thy sonne for all. Bless thy vniuersall Church, with truth, with peace, & thy holie Discipline . Strengthen all them which suffer for thy cause , and let them see the spirit of comfort comming towardes them , as thy Angels came to thy sonne , when he was hungry.

Bee mercifull vnto all those which lie in anguishe of conscience , for remorse of their sins : as thou hast made them examples, so teach vs to take example by them, that we maie looke vpon thy Gospell to keepe vs from despaire, and vpon thy lawe , to keepe vs from presumption. Prosper the armies which fight thy battailes , and shewe a difference betweene thy seruantes and thy enemies , as thou didst betweene the Israelits and the Aegyptians , that they

they which serue thee not , may come
to thy seruice, seeing that no god doth
blesse besides thee . Make vs thankefull
for our peace, whome thou haſt ſet at
libertie, while thou haſt laid our dan-
gers vpon others , which might haue
laid their dangers vpon vs : And teach
vs to build thy Church in our reſt, as
Salomō builte thy temple in his peace.
Haue mercie vpon this ſinfull Lande,
which is ſick of long proſperitie : Let
not thy blesſings riſe vp againſt vs, but
indue vs with grace as thou haſt with
riches, that wee may goe before other
nations in religiō, as we go before the
in plentie: giue vs ſuch harts as thy ſer-
uantes ſhould haue : that thy will may
be our will ; that thy Law maie be our
Law; and that we maie ſeeke our king-
dom in thy kingdome. Giue vnto our
Prince a Princely hart, vnto our coun-
ſellers, the ſpirite of counſell, vnto our
Judges, the ſpirite of Iudgement, vnto
our Ministers the ſpirite of doctrine,
vnto our people, the ſpirite of obedi-
ence,

ence : that we maie all retaine that cō-
munion heere, that we maie enjoy the
communion of Saints hereafter.

Blesse this familie with thy grace &
peace, that the Rulers therof may go-
uerne according to thy word, that the
seruants obey like the seruants of God,
and that we maie all be loued of thee.
Now Lord we haue commenced our
fute, our vnderstanding is weake , and
our memorie short, and we vnworthie
to praie vnto thee, more vnworthie to
receiue the things which we praie for.
Therefore wee commend our praiers
and our selues vnto thy mercie in the
name of thy beloued sonne our louing
Sauour , whose righteousnesse plea-
deth for our vnrighteousnesse.

Our father which art in heauen, &c.

A Prayer for the Euening.



Lord God, what shall
wee render vnto thee
for all thy benefites ?
which hast giuen thy
Sonne for a ransome,
thy holie Spirite for a
pledge, thy worde for a guide , and re-
serueit a kingdome for our perpetuall
inheritaunce : of whose goodnes wee
are created , of whose iustice wee are
corrected, of whose mercie we are sa-
ued: our sinnes striue with thy bene-
fits which are mo: let vs count al crea-
tures, and there be not so manie of any
kinde, as thy gifts , except our offéces
which we returne vnto thee for them.
Thou mightest haue saide before wee
were formed: let them be monsters, or
let them bee Infidels , or let them bee
beggers, or Criples, or bond-slaues so
long as they liue. But thou hast made
vs to the best likenes, and nursed vs in
the best Religion, and placed vs in the
best

best land, that thousands would thinke
themselues happie , if they had but a
peece of our happiness. Therefore why
should anie serue thee more then we,
which want nothing but thank fulnes?
Thou hast giuē vs so many things, that
scarfe wee haue any thing left to praiē
for, but that thou wouldest continue
those benefits which thou hast bestowē
ed already; yet we couet as though we
had nothing , and liue as though wee
knew nothing : when wee were chil-
dren, wee deferred till wee were men,
now we are men; we deferre vntill wee
be old men , and when we be old men;
wee will deferre vntill death. Thus we
steale thy giftes , and doe nothing for
them,yet wee looke for as much at thy
hands,as they which serue thee altheir
liues. The least of thy blessings is grea-
ter then all the curtesies of men , and
yet wee are not so thankfull to thee for
all that we haue, as wee are to a friend
for one good turne: wee are ashamed
of manie sinnes in other , and yet wee
are

are not ashamed to commit the same sinnes our selues, and worse then they: yea, wee haue sinned so long almost, that we can do nothing else but sinne,
 and make others sin too, which would not sinne but for vs.

If we doe anie cuill, we doe it cheetfullie and quicklie, and easilie: but if we doe anie good, we doe it faintly & ruelie, and slackelie. When did we talke without vanitie? When did wee giue without hypocrisie? When did wee bargaine without deceite? When did we reprove without enuie? When did we heare without wearines? Whē did we praie without tediousnes? Such is our corruption , as though we were made to sinne : indeede , or in worde, or in thought , we haue broken all thy Commandements, that we might see what good is in cuill , which hath lefte nothing but guilt, and shame , and expectation of iudgement , while wee might haue had peace of conscience, ioy of heart, and all the graces which come

come with the holie spirit. Some haue
bene won by the word, but we would
not suffer it to change vs : some haue
beene reformed by thy crosse, but wee
would not suffer it to purge vs : some
haue beene mooued by thy benefites,
but we would not suffer them to per-
swade vs : nay, we haue giuen consent
to the Deuil, that we will abuse all thy
gifts, so fast as they come : & therefore
thy blessings make vs proud, thy riches
couetous, thy peace wantō, thy meats
intemperate, thy mercie secure, and al
thy benefites are weapons to rebell a-
gainst thee, that if thou looke into our
hearts, thou maist saie our Religion is
hypocrisie, our zeale enuie, our wise-
dome pollicie, our peace securitie, our
life rebellion : our deuotion ends with
our praiers, and we liue, as though wee
had no soules to saue.

What shal we answer for that which
our conscience condemnes ? We are
one daie neerer to death since we rose,
when we shall giue account how eu-
erie

rie day hath bin spent, & how wee haue got those things which other wil cōsume when we are gone. And if thou shouldest aske vs now, what lust awaged, what affection qualified, what passion expelled, what sin repēted, what good performed, since we hegan to receue thy benefits this day, we must cōfesse against our selues, that all our workes, words, and thoughts, haue bene the seruice of the world, the flesh & the diuel: we haue offended thee & contēned thee all the day, and at night we pray vnto thee: Father, forgiue vs all our sins, which haue dishonored thee, while thou diddest serue vs: run from thee while thou didst call vs: and forgotten thee whilst thou didst feed vs, so thou sparrest vs, so we sleepe, & to morrow we sin agaim: this is the course of al our pilgrimage, to leauē that which thou commandest, & doe that which thou forbiddest. Therefore thou mightest iustly forfake vs, as wee forfake thee, & condēnn vs, whose conscience condemns our selues; But who can measure thy goodnes which giuest al, & forgiuest al?

Though we are sinfull, yet thou louest vs: hough wee knocke not, yet thou openest, though we aske not, yet thou giuest; What

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should we haue if we did serue thee, which hast done all these things for thine enemies? therfore thou which hast giuen vs all things for thy seruice, ô Lord giue vs a hart to serue thee, & let this be the houre of our conuer-sion, let not euill ouercome good, let not thine enemie haue his will , but giue vs strength to resist, patience to endure , and constancie to perseuere vnto to the end.

Instruct vs by thy word, guide vs by thy spirit,mollify vs by thy grace, humble vs by thy corrections, win vs by thy benefites, reconcile our nature to thy will , and teach vs to make profite of euerie thing,that we may see thee in all thinges, and all things in thee: & because(ô most merciful father) we walk between thy mercy & iustice, throgh many temptations,gouern our steps with such discretion,that the hope of mercy may preuēt dispaire,& the feare of iustice may keepe vs from presumption: that in myrrh we be not vaine,in knowledge wee bee not proude,in zeale we be not bitter, but as the tree bring-eth forth first leaues,then blossomes,& then fruit , so first wee may bring foorth good thoughts, then good speeches , and after a good life, to the honour of thy name , the
good

good of thy children, & the saluation of our
soules, remembryng the tyme when we shall
sleep in the graue, & the daie when we shall
awake to iudgement. Nowe the tyme is
come (O Lord) which thou hast appointed
for rest, and without thee we canne neither
wake nor sleep, which hast made the day &
night, and rulest both: therefore into thy
hands we commend our soules and bodies
that thou hast bought, that they may serue
thee: restore them O Lorde to their first I-
mage, and keep them to thy seruice, and re-
sign vs not to our selues again, but finish thy
worke, that we may euery day come neerer
and nearer to thy kingdome, til we hate the
way to hel, as much as hel it selfe, and euery
cogitation, & speech, and action, bee so ma-
ny steps to heauen. For thy names sake, for
thy promise sake, for thy sons sake O Lord,
we lift vp our hearts, hands and voice vnto
thee in his name, which suffered for sin, and
sinned not. *Our Father, &c.*

A Praier for a sicke Man.

A Lmighty God and all mercifull Father,
which art the Phisition of our bodies &
soules, in thy hands are life and death, thou
bringest to the graue, and pullest backe a-
gaine:

gaine: we came into this world vpon condic-
 tion, to forsake it whensoeuer thou wouldest
 call vs, and now the Sommers are come, thy
 fetters hold me, and none can loose me but
 he which bound me. I am sicke in body and
 soul, but he hath stroken me which in iudg-
 ment sheweth mercie. I deserued to die, so
 soone as I came to life: but thou hast prefer-
 ued me till now, and shall this mercie be in-
 vaine as though we were preserued for no-
 thing? Who can praise thee in the graue ? I
 haue done thee no seruice since I was born,
 but my goodnes is to come, and shall I die
 before I begin to live? but Lord thou know-
 est what is best of all, & if thou conuert me,
 I shalbe conuerted in an houre: and as thou
 acceptedst the will of Dauid as well as the
 act of Salomon: so thou wilt accept my de-
 sire to serue thee, as wel as if I did liue to glo-
 rifie thee. The Spirit is willing, but the flesh
 is fraile, and as I did liue sinfully, whensoe-
 uer thy spirite was from mee, so I shall die
 vnwillingly vnlesse thy spirit prepare mee:
 therefore deare father, giue me that minde
 which a sick man shoulde haue and increase
 my patience with my paine, and call vnto
 my remembrance, all which I haue heard or
 read,

read, or felt, or meditated to strengthen me
 in this houre of my triall, that I which never
 taught anie good while I liued, may nowe
 teach other how to die, and to beare their
 sicknes patientlie: apply vnto me al the mer-
 cies and merites of thy beloued son, as if hee
 had died for me alone. Be not from me whē
 the enemy comes; but when the tempter is
 busiest, let thy spirite be busiest too: and if it
 please thee to loose mee out of this prison,
 whē I shall leauue my earth to earth, let thine
 Angel, cary vp my soule to heaven, as they
 did *Lazarus*, and place mee in one of those
 mansions which thy son is gone to prepare
 for me. This is my mediator which hath re-
 conciled me and thee, when thou didst ab-
 hor me for my sins, and thou didst send him
 from heauen to vs, to shewe that thou art
 bound to heare him for vs. Therefore in him
 I come vnto thee, in him I call vpon thee. O
 my redeemer, my preseruer, and my sauour,
 to thee be all praise with thy father and the
 holy spirit for euer. Amen.

*What shall stay me from my Father, my brother,
 and my Comforter.*

A comfortable speech, taken from a godlie Preacher, lying vpon his death bed : written for the sicke.

I Owe to God a death , as his Son died for me. Euer since I was borne I haue bin fai-ling to this hauen , and gathering patience to comfort this houre , therefore shall I bee one of those guestes nowe , that would not come to the banquet when they were inui-ted?what hurt is in going to Paradice?I shal loose nothing but the sence of euil: & anon I shal haue greater ioies then I feele paines? For my head is in heauen alreadie, to assure me that my soule and body shall followe af-ter. O death where is thy sting ? why should I feare that which I would not escape , be-cause my chiefest happines is behind , and I cannot haue it,vnlesse I goe vnto it?I would go through hell to heauen,& therefore,if I march but through death , I suffer lesse then I would suffer for God. My paines doe not dismay me,because I trauel to bring forth e-ternall life,my sinnes doe not fright me,because I haue Christ my redeemer,the iudge dooth not astonish me, because the Judges sonne is my aduocate, the deuill dooth not amaze me, because the Angels pitch about me. The graue doth not greeue me,because

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it was my Lordes bed . O that Gods mercie
 to me, might mooue other to loue him ! for
 the lesse I can exprefle it, the more it is. The
 Prophets & Apostles are my fore-runners,
 euerie man is gone before me, or else he wil
 follow after mee, if it please God to receiuē
 mee into heauen before them which haue
 serued him better, I owe more thankefulnes
 vnto him . And because I haue deferred my
 repentance til this houre , whereby my sal-
 uation is cut of, if I should die sodainlie: Lo,
 how my God in his mercifull prouidence,
 to preuent my destruction, calleth mee by a
 lingering sicknes , which staieth til I be rea-
 die and prepareth me to my end, like a prea-
 cher, and makes mee by wholsome paines,
 wearie of this beloued world , least I should
 depart vnwillingly , like them whose death
 is their damnation. So he loueth mee while
 he beateth me, that his strips are plasters to
 salue mee , therefore who shall loue him if I
 despise him ? This is my whole office now ,
 to strengthen my bodie with my heart , and
 be contented as God hath appointed , vntill
 I can glorifie him, or vntil he glorifie me If
 I liue, I liue to sacrifice, and if I die, I dy a sa-
 crifice, for his mercie is aboue mine iniqui-
 tie.

tie. Therefore if I should feare death, it were a sign that I had not faith nor hope, as I professed, but that I doubted of Gods truth in his promise, whether he will forgive his penitent sinner or no. It is my father, let him doe what seemeth good in his sight : *Come Lorde Iesus, for thy seruaunt commeth, I am willing, helpe my vnwillingnes.*

Thus the faithfull depart in another sorte, with such peace & ioy round about them, that all which see, wish that their soules may fall theirs.

A Letter written to ones friend in his sicknes.

B^Eloved, I maruell not that you haue paine, for you are sick; but, I maruell that you couer it not for offence, because the wisedome of a man is to bite in his griefe, & alwaies to shew more comfort in God, than paine in suffering. Now God calleth to repetitiōs, to se whether you haue learned more constancy than others, if sicknes be sharpe, make it not sharper with frowardnes, but know this is a great fauor to vs whē we die by sicknes, which maketh vs ready for him that calleth vs: now you haue nothing to thinke vpon but God, & you cannot think vpon him without ioy: your griefe passeth, but your ioy will never passe. Tell me (patient) how many stripes is heauen worth: Is my friend onely sicke in the world, or his faith weaker thā others? You haue alwaies praied *Thy will be done*, & now are you offended that Gods will is done? How hath the faithfull man fo gotten that al things (euen death) turne to the best, to thi in that loue God? *Teach the happie (O Lord) to see his happiness through troubles.* Euerie paine is a preuention of the paines of hell, and euerie ease in paine, is a fore-tast of the ease, and peace, and ioyes in heauen.

Therefore remeber your owne comfortes to others before, and be not impatient, when there is most neede of patience but as you haue euer taught vs to liue, so now giue vs an example to die: and deceiue Sathan as Job did.

FINIS.

